1:Sanders Z-5,1 (1952-1959) 1962 EH1 Greece EH1

size of Alabama supports more than twice that state's population. But Greece has considerably less economic wealth. For instance, only about 25 percent of the land is arable. We see a people which in a fifty-year period has been able to survive five wars, including an exhausting civil war, at least two catastrophic population displacements, several violent earthquakes, and chronic droughts. Although it is a long span between Periclean Athens and the Greece which is the keystone of the Eastern Mediterranean NATO group, the Greeks, despite their repeated crises, seem to have gained in the strength to keep alive their vital spirit.

Every Greek stands out so distinctly as an individual that he defies easy location along the social spectrum. Is it the fierceness of the struggle to survive that has produced the sharply outlined individualism of the Greeks? Despite these marked individual differences, the Greeks can be sorted into three general groupings: the city Greeks, the seafaring Greeks, and the rural Greeks.[1] Each group, though sharing much in common, has a somewhat different orientation in its style of life. Each still depends upon the other two for the realization of its national destiny, and each adds its own color to the rainbow quality of contemporary Greek society.

The largest group, and the one least known, is that of the rural Greeks, the chief subject of this book. But this group cannot be understood out of its social context or without sketching in the outlines of the other two groups — the Greeks who live in cities and the Greeks who live by and on the sea.

The City Greek

Greek history shows that the Greek has traditionally been a child of the city. In antiquity he developed the city-state and he colonized through cities, not through the homestead on some developing frontier. Today, two thousand years later, Greek peasants coming to America directly from a village take up a trade in a city with much greater alacrity than they take up farming.[2] Behind this feeling at home in the city, which seems to exist in most Greeks (but most strongly, of course, in the settled urban classes), there is a fact of historic importance: the Greeks learned early that the city had a social organization all its own and that from the city radiated lines of economic, political, and religious authority. They knew that those who understood the city could manipulate these lines.[3] Thus armed, they were able to keep in advance of their neighbors to such an extent that, when the semi-nomadic Turks captured the Greek capital (Constantinople) in 1453, the conquered Greeks quickly moved into places of prominence and power in the conqueror's regime. Consequently, the Greeks through the years have become increasingly experienced in the arts of social administration and economic dealing in an urban setting. Every event or possible event had its "angle" to be weighed judiciously and then energetically exploited.

1.Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

The Mountains

133 The legend of the rainbow in the rock does not err in speaking of Greece
[311] as a rock. Only one fourth of her area is currently or potentially of any agricultural use and lies mostly in valleys or plains near the coast, at the foot of mountainous slopes. The remaining three fourths of the land consists largely of precipitous mountains, ranging up to a height in Mount Olympus of about 9600 feet.[1] "Beautiful," says the tourist. "Unproductive," says the economic planner.

The Pindus range, reaching its way south as an extension of the Dinaric Alps from Yugoslavia, is most marked in Epirus but nevertheless extends on into Central Greece. A spine of mountains comprises the central part of the Peloponnesos; even Athens is surrounded by gentle Parnes, Hymettus, and Pentele. In Northern Greece the Rhodope Massive cuts through part of Macedonia and Thrace, while Mount Olympus rises majestically out of the Thessalian plain. This means that the rugged topography is not confined to one part of Greece but that peaks can be seen from almost any place on the mainland. Many islands, including Eubcea and Crete, have their heights around which legends as well as clouds have gathered.

[137] Since there are no forests on many of the mountains, the landscape has an almost naked look when seen for the first time. But a longer stay in Greece accustoms one to the browns and grays and lavenders in place of the greens often associated with tree-clad mountains. Frequently at dusk the mountains turn to a deep rose and purple that seems magically unreal.

[132] Where there are mountains there should be water to irrigate the fields below or turn the turbines of power projects. Heavy rains and snows do fall on the summits, but since Greece is only 171 miles across at its widest part (Epirus-Thessaly), and since the mountain divide cleaves the center, there is not much space in which rivers can find a gradual slope to the sea. They thus are short and swift, with a torrential character that poses great problems of flood, silt, erosion, and river control.

134 A village priest in Epirus described the erosion of soil by saying, half-seriously, that his fields grew rocks. When asked how this could be, he replied, "I went out and plowed my field, plowing around two rocks that stood only slightly above the ground. I put in my seed; the rains came. After the first rain I noticed that the rocks had grown farther above the soil; after the second rain they had grown even more. So I know that my fields grew rocks rather than grain."

137 Where there are mountains there should be forests. But before the war
185 Greek forests covered only about 19 percent of the total area of the
[311] country. Once they were larger in extent. Constantine Nevros, in an article
[293] in *Soil Conservation*, holds the goat primarily responsible for the destruc-
[175]

1:Sanders Z-54 (1952-1959) 1962 EH1 Greece EH1

tion of the forests, but points out that even in classical times portions of Greek forests were felled to provide lumber for the construction of Athenian triremes.[10] He dates the beginning of the serious destruction of Greek forests during the Roman invasion of Macedonia, when the Greeks lost their fields in the fertile plains and took refuge in the mountains where they were forced to become stock breeders. Other writers fix the most serious destruction at the time of the Greek war of independence, beginning in 1821, when large tracts of forest were burned. This form of devastation has continued ever since, either to clear land for cultivation or to encourage the growth of young palatable shoots which are attractive to stock. An example of what warfare can do is the cutting down of the trees on Mount Parnes, near Athens, and other places during World War II by the Germans pursuing guerrillas and by Athenians in need of fuel.

The remaining land area of Greece which is not arable and not in forest, certainly over 50 percent, is either in scrub oak or is open rocky range, a fact which makes sheep and goat raising an important branch of the economy.

Where there are mountains there should be useful minerals. Greece does have a variety of mineral deposits, including some iron ore of high content, iron pyrites, emery, copper, zinc, lead magnesite, chromite, and lignite. An American company is now exploiting a fairly large deposit of asbestos south of Kozane. There is no coal, but much more extensive use could be made of the "brown coal," or lignite, to reduce or eliminate the heavy import of coal. Even if the resources listed here, as well as others not touched upon, were fully utilized, Greece would still compare unfavorably with most other countries.

These barren, colorful mountains modify the climate.[11] We often tend to think of Greece as having a Mediterranean climate, mindful of its similarity to Florida or California. Actually, what is called a Mediterranean climate — a hot, dry, cloudless summer, frequent north winds, and a mild, rainy, cloudy winter — prevails over only a small portion of Greece, such as the eastern coast of the Peloponnesos, Central Greece and Euboea, Crete and the Aegean Islands. The map of rainfall shows this clearly. On the western side of the Peloponnesos there is a modified Mediterranean climate with much heavier rainfall. Much of Greece, however, has a modified Continental climate with cold winters and hot, usually dry, summers. These conditions of extreme alternations in Thessaly, Central and Eastern Macedonia, and Thrace favor the growing of cereals. The dry areas of Eastern Macedonia and Thrace, with soils low in humus, are centers for the growing of the small-leaved Oriental or Turkish tobacco.

What is surprising is the prevalence of an Alpine climate, due to the high altitudes, throughout the Pindus area and the higher parts of the

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Attica

religious and philanthropic foundations, reinforcing the system of large rural estates in private hands. The convents of Pentele and Petraki in Attica became very rich as the result of gifts and bequests from Christians who did not want their land to pass into the hands of the Turks.

These four forms of land ownership began to change in the nineteenth century with the coming of Greek independence and the Treaty of Constantinople in 1832, setting the boundaries between Greece and Turkey. While the communal land and the peasant holdings of the kephalochoria remained much as before, as did the monastery properties, the great estates of the beys changed hands, going to Greeks with the departure of their Turkish owners from Greece. They remained intact, worked by tenants under Greek landlords for another century — the peasants were legally landless. The land reform legislation of 1917 changed the last two forms by expropriating large estates and turning back the land once again to private cultivators. The cycle of land ownership in Attica was complete. As P. J. Iliopoulos has put it in his excellent study of Attica:

> This audacious agrarian policy of expropriation, which allowed in general each proprietor to keep only 30 hectares of cultivable land, has permitted landless inhabitants of Attica to become owners. This right was acquired on condition of complete payment of the value of the plots acquired and with the obligation of cultivation under penalty of forfeiture. The total amount of land alienated amounted to about 17,000 hectares.[1]

When one realizes that the total cropland of Attica was 33,000 hectares, this 17,000 hectares becomes a very significant figure. By 1948 the croplands of Attica totaled 63,640 hectares, with 36,249 hectares in cereals and the rest in other crops.

The fact that the peasant in Attica now owns his land has much to do with the increased interest which he takes in its improvement. As one would expect, working the land around Athens, though still performed in part according to ancient methods, is moving more and more into the commercialized sphere. There are now, for instance, modern poultry houses with large flocks which are the pride of the men, who formerly would not do the "woman's work" with chickens; truck farming is increasing, greatly dependent upon water now available for irrigation. There is a definite shift from olives to vineyards, since a vine matures in three to five years, whereas an olive tree will not bear for twelve years and does not reach full maturity until twenty years.

On the farm, which is now his own, the peasant is also adding to his plantation of fruit trees and vines, for the strong insolation and clear sky of Attica make them produce well. His venturing into dairying, dependent upon forage crops and vegetables, will be limited to the irrigation he can manage. The chances are, however, that cereals will continue to be the

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
Thessaly

423 178 past and discontent with the present was a compensation for their feeling of inferiority to the other villagers about them. Their slowness to adopt anything new showed up in small ways. Noting that the flies were bad at the café, I asked them what they thought of DDT. "Oh, that's wonderful," [177] they said. "The English brought in DDT just at the end of the war and [825] for two years we weren't bothered with flies at all. But now the flies are back and I guess we'll have to put up with them." Flies, of course, were only a minor irritation. They complained of many greater difficulties.

423 "We are becoming overpopulated. We are increasing. A person with seven children can't feed them properly on fifteen acres. If we tried to stop children from coming someone would say that we were being anti-religious."

And then another added, "If we only get our pasture land, we will be content."

"Are you sure of that?" someone asked. "If you had one hundred fifty acres instead of fifteen, wouldn't you still think that too little? Isn't that human nature?"

The director, perhaps to even up the score of what was a trying experience for him, sent a parting shot which made the men grin sheepishly: "Really, now, this talk of your getting the pasture land is a little beside the [685] point. Actually, you are already profiting from this land, since — contrary to the law — you are now letting your animals pasture there during the night in the belief that nobody knows what you are doing. But let us hope that soon the land will be yours and you won't have to try to be so clever." [521] The frank, rather acrid discussion ended, as most Greek café arguments do, with at least the appearance of good humor.

423 241 Thomai in Thessaly pointed up one aspect of land reform — land redistribution. However, no matter how disturbed the Thomai peasant became about it, the crucial aspect of land reform in Greece today is not redistribution. The government has scraped bottom in its search for more land for the peasants. What is more desperately needed, from the standpoint of efficient farm management, is the concentration of an owner's scattered strips into one compact holding which can be worked as a unit.[14] One traditional way of decreasing the disadvantages of the divided holdings is the *domka* system of Thessaly, Macedonia, and Thrace under which the [311] entire area of the community is divided into three sections.[15] In any given year all of the land owned by the various families of the community in one section is planted with the predominant crop, a second section lies fallow for a year, and the third section is kept fallow for a longer period and is used for pasture. Obviously the abandonment of the fallow part of the rotation cycle and the increasing use of cover crops or fertilized commercial crops makes the domka system outmoded.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

more acutely and will find it harder to raise the level of living in many of the depressed areas of the country.

Land Use in Greece

What each peasant does with his own birthright of land adds up to the use Greece as a whole makes of her soil resources.[1] We may not be able to spot the patterns of ownership from observing the countryside, but we can see what is being grown and can check casual impressions against the official figures. Of 100 acres, 25 are used for agriculture, 15 are in forest, and the remaining 60 are in scrub, settlements, poor natural pasture, or just plain rock, gravel, or swamp. Roads, however, tend to take the observer through the areas where the land is cultivated and where many fields lie close together. In such areas, if we look only at the agricultural land, out of every 100 acres we would see 46 acres in grain, 5 in other food crops, 4 in industrial crops (cotton, tobacco, and so on), 25 in orchards and gardens, and 20 acres lying fallow. In the farm areas of the United States we would not find so high a proportion of fallow land, nor so much in orchards and gardens; instead, there would be more land in temporary meadows and in forage crops, because of our greater emphasis on livestock even though we have only about 27 acres out of each 100 in agricultural land, close to the Greek figure of 25. Our forest area takes up 32 acres (double that of Greece) and all other uses, 41 acres.

When we think of the land hunger of many Greeks, and the insufficient diet they get from their harvests, we wonder if there is any way to change these statistics. Is there more arable land available than 25 out of each 100 acres? Is there possibility of better use? Two studies, one Greek and one American, supply partial answers for those concerned about the peasant and his handful of earth.

Greece Today, a publication of the National Bank of Greece and Athens, in a 1954 article on Greek agriculture, points out that the available land is inadequately exploited owing to lack of funds. Only 7.8 percent of the agricultural land is irrigated; 11.5 percent is under mechanized cultivation; and chemical fertilizers, although used in twice the quantity of a few years ago, still cover not more than 25 percent of the cultivated land. Furthermore, when Greece is compared with 14 other European countries, the yield of Greek agriculture, expressed in gross income per unit of area, is 63 percent below, livestock production is 44 percent below, and the productivity of the labor of the Greek farmer is 48 percent below the respective average for these countries.

A study made by the American Mission for Aid to Greece indicates that much more efficient use could be made of the so-called idle lands, most of which are owned or administered by the state.[2] They were obtained in the population exchange of 1922–24, and from the Chams (*Tsamides* is

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

the Greek for this Albanian Moslem minority) and Communists when they fled Greece, from Italian reparations and the relinquishment of some lands by the royal family. These government-controlled lands total from one fourth to one third of all of the agricultural land in the country, and many of them are so inefficiently administered that they are not producing at anywhere near their full capacity. Some of the abuses often cited are:

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Tenants have not been able to get title to land they have been working for thirty years.

Land and orchards have been auctioned for a one-year period to nonoperating individuals who sublet to peasants on crop-sharing basis, with both parties having little interest in maintaining soil fertility.

[427]

Large tracts of fertile farmland have been leased year after year for grazing purposes, either because of political pressure by stock owners or simply because of inefficient and shortsighted administration.

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Other lands, idle for years, have suffered devasting damage from flood, for dikes and drainage ditches have not been maintained.

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Orchards containing hundreds of thousands of olive and fruit trees have gone untended and unpruned for years.

Whether the problem lies in the lack of funds, as the National Bank claims, or in poor administrative practices, as the American Mission claims, or in both, it is obvious that there is much work ahead for those planning the more complete use of the Greek birthright in land and wanting to satisfy the peasant's desperate need for life-sustaining work.

The significance of land is shown in the importance of agricultural products in the total economy of the country. Let us look at the export figures for 1956–57. Out of the $213 million of exports, about $187.5 million, or 88 percent, was in agricultural products (cotton, tobacco, grapes, raisins, apples, and so on). The balance of $25.5 million represented mainly exports of chemicals, textiles, ores, and industrial raw materials.[10] These figures show that land is important not merely to the peasant but to all Greece as she today seeks to find markets abroad in order to get foreign exchange to import raw materials and finished products not available within her borders.

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The rural Greeks, quite unconsciously on their part, remind us that one of life's basic relationships is that of man to the land.[11] In many studies I have made of rural people, I have found that this is a crucial focus, which many specialists from industrialized societies are apt to minimize or overlook, much to their disadvantage. To some peasants, still steeped in tradition, the earth is holy and is not treated in the light of modern knowledge to make it more productive; other peasants are taking up scientific agriculture and in doing so tend to think of the soil as a commodity. If tradition holds too tightly, which it probably will not do among the energetic Greek

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1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

243 178 exhaustion hangs over the incessant labor of these peasants through the fields of Greece at threshing time. And when the onlooker finally sees the combine doing all of the operations at once, he experiences a feeling of relief. It is as if the accumulated work and sweat of centuries begins to be removed from the people who struggle for their bread.

[241] [311] [406] [462] Mechanization has begun to do miracles in the waste lands of Greece as well. One of the agricultural achievements since the war has been the drainage of marshlands by gigantic earth-moving machinery and dredges, thus putting large acreages under rice cultivation for the first time. Here the machine is a mixed blessing, for where rice growing has come with its promise of higher income for the people, it has also meant much heavier burdens for the women to whose lot falls the new task of planting the rice and cultivating it while the men give the orders and manipulate the flow of water.

178 312 241 406 [433] The machine age has also brought pumps: not the kind powered by blindfolded donkeys or by tired human feet, but the kind that are run by gas engines or, in some places, by electricity. First, heavy drills operated by a semigovernment agency reach down for the water and, when it is found, the pumps are installed. The water is channeled into thirsty cotton fields and vegetable gardens to help raise the agricultural production of Greece up to as much as 37 percent over prewar figures.

241 422 178 Around Larissa, in Thessaly, on the trip with the director of agriculture and on other trips through that area, I had seen the great concentration of mechanized equipment which contrasted sharply with many other areas of Greece where peasants found it hard to get even iron plowshares or new hoes or sickles. In this mechanized area I talked with a man who bought a [407] tractor. Alekos was his name. This is what he told me: "Three years ago [452] I bought a tractor on the installment plan. The first year I did very well, for I could do work for my neighbors after I finished my own work and [464] they paid me a good income. Now six of my neighbors have tractors; owning one is like a craze and I do not have so much work to do for others."

[243] [554] Alekos went on to describe how the wheat of his village had been threshed by machinery since 1925, each farmer bringing his grain to the place where the thresher had been set up, but nobody locally had owned a tractor and the thresher had come in from outside. Since the war, however, tractors had become so popular that they were symbols of social prestige. We told Alekos that we had been much amused by the sight of the peasants going to market in town with their families aboard the tractors and wondered if the higher the tractor the greater the prestige. He smiled and said:

> That is partly true but in the beginning only those who had 250 acres of land could buy a tractor and they needed a medium rather than a small tractor. Now anybody can buy a tractor who can afford one and will try to get one as good as his neighbor's.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

IV

THE ORGANIC BODY

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Jerusalem which now is, and is in bondage with her children.

THERE is an old story, still to be heard in the mountain villages, which tells how God fashioned the dry land; how He put all the earth through the mesh of His sieve: here a pile of fine rich soil, the granary of Africa, and there another which was Sicily. When all was done there remained within the sieve a heap of stones and dross: God threw them over His shoulder, and there was Greece. *Tout ce païs*, remarks an old traveller, *est plein de hautes montagnes.*

It is important to bear in mind the physical characteristics of the setting within which the Greek Church carries out her work of reconciliation and renewal. Greece is a land of high mountains and narrow coastal plains; of few towns and wretched communications. The majority of her people live, as they have lived from time immemorial, in small rural communities widely dispersed among the mountains, winning a laborious subsistence from the parched and stony soil which scarcely covers her rocky skeleton. More than half of the whole area of Greece is utterly barren; much of what remains consists of forest and poor pasture; less than one-fifth is under cultivation. Greece and poverty, the saying runs, have ever been sisters.

At the time of the last census approximately one-seventh of the total population of Greece dwelt in the Athens-Piraeus region, the phenomenal growth of which during the last 100 years has set it strangely apart from the rest of the country—even though "the equipages of Athens", as the Abbé de St. Michon observed, "have not quite the freshness nor the elegance of those seen in the Champs Elysées". Salonica had a population which was approaching 300,000; the next largest town, however, was Patras with less than 80,000 inhabitants. Most of the remaining towns, a large proportion of which are situated in the fertile plains of Macedonia and Thrace, are market towns and centres of rural industries but little more.

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1

Hill Villages

KOTTA

Kotta is situated in the far northwestern corner of Greece, about five miles from the Albanian border, and not more than fifteen miles from the point where Yugoslavia, Albania and Greece adjoin. Flowing past the village is a small stream which in due course descends to join the Aliakmon River. The valley slopes are steep, and the villagers possess only 500 stremmata (125 acres) of arable soil. Much of this is thin patches on the hillsides; of good bottom land the community has less than ten acres.

When I visited the village in 1947, the inhabitants were starving. Seemingly innumerable children peeped out from every house, many of them showing bloated bellies beneath motley rags that served as clothing but scarcely covered their nakedness. The village was then in the hands of the guerrillas, who had stationed a detachment of fifteen boys (the eldest was not more than eighteen) in the community. The ordinary speech was Slavic, and at least some of the villagers felt that it would be better for them if their village belonged to Yugoslav Macedonia. Macedonian national feeling may have played some part in this attitude, but probably the major determinant was the knowledge that conditions across the border were not quite so hard as those they faced in Greece.

The people of Kotta were, indeed, living under war conditions. The Greek army had blocked the main road between Florina and Kastoria, which runs not far from the village site, and no vehicles could pass without special permits; men could still get through on foot by taking off across open country, but there was little incentive to do so. Work could not be found down in the plains, and a man from Kotta, with the trace of a Slavic accent in his Greek, was courting arrest or a beating if he

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1
Kardamili

[Hill Villages]

They came back to a village whose earlier means of livelihood was being undermined by new roads. As this fact became clear, emigration from the village commenced. Altogether, something like two hundred persons left the village between 1950 and 1956. Only one family went overseas, to Australia. The rest went either to Kalamata or to Athens. Among those who have remained in the village, a considerable number have undertaken seasonal migration to the Messenian plain in order to seek work with which to supplement the meager income from their olive trees in the village. The biggest single source of employment which has opened up in recent years is work in rice fields, developed in former salt marshes on the very edge of the Messenian plain. For the villagers of Kardamili these fields in Messenia have meant work and wages. Between eighty and ninety persons, both men and women, leave the village each year to help cultivate the rice fields. While working, they live in shanties or even out of doors, and return to their homes in Kardamili when work stops, or when something needs to be done on their own land.

Within the village there are variations in wealth, but no family has so much land as to need to hire labor. Indeed, the village secretary told me that the richest man in the village has only forty days' work a year on his olive trees, while nearly one third of all the village families own no land at all.

The only change that has come to the traditional agriculture of the community is the introduction of fertilizer, but few families use it. A common opinion holds that fertilizer is bad for the olive trees, and makes them short-lived by forcing an unnatural proliferation of fruit. A more sophisticated farmer told me that while the size of the fruit is increased by fertilizer, the quantity of oil is not increased in anything like the same proportion and its quality is lowered. Since the olive trees of this part of Greece are famous for the high quality of the oil they produce, which

The Greeks have a story that when God made the world he put the earth through a sieve and used the soil to make the different countries; but the stones that were left in the sieve he threw over his shoulder, and they became Greece.[1] The land is so mountainous, precipitous and stony that out of the 50,100 square miles that constitute the area of Greece, only 25 per cent are usable as fields, orchards and pastures.[2] Yet on this land, out of a population of 7,335,675, according to 1940 figures, 60 per cent are directly engaged in agriculture, and another 15 per cent cater to the needs of the farmers.[3] This condition, as well as a growing population, is basic to the need for technical change in Greece. Through more than 2,500 years, Greece solved the problem of increasing population on limited land by sending out her people as colonists or immigrants. In the first two decades of this century, emigration to the United States provided the main solution. Early in the 1920s' two things took place which combined to make the population problem acute; the United States passed a law under which a quota was applied to immigrants, which limited drastically the number of Greeks who could thereafter enter the country; and the exchange of populations with Turkey, which increased the population of Greece suddenly by more than a fourth. Since then, the population figures from 1928 to 1940 indicate an annual increase of 1.5 per cent.[4] The traditional ways of farming and the traditional crops cannot support this growing population, even in terms of sheer subsistence. Change must be introduced at the very roots of the economy, striking at the relationship of man to the land and of man to his work, which is a close and meaningful one to the Greeks. How to do this without destroying the meaning of life is the question facing those entrusted with the introduction of change into this culture.

We give here a report of the basic structure, tenets, and attitudes of Greek culture which should be considered in applying change.

Greece has been undergoing induced change for several decades now. Before 1920, the centralization of political and civil affairs effected profound and permeating change in village communities which had been used to self-regulation, and where a prominent farmer spent his entire fortune to build a village school, or a schoolteacher, on hearing of the appearance of the enemy in the vicinity, could, on his own initiative, pass out arms and lead his pupils to battle. After the exchange of populations with Turkey in 1922, the Near East Foundation, helping to rehabilitate the refugees, also undertook to introduce changes in sanitation, child care and the standard of living generally. Changes in the areas of agriculture and health were

[1] A. W. Gomme, 1945, p. 11.
[2] *Report of the FAO Mission for Greece*, 1947, p. 85. (*See* United Nations, FAO).
[3] Ibid. p. 134.
[4] Ibid. p. 162.